

THE  
TRUMPET OF  
the Soule, sounding to  
Judgement.

By Henry Smith.

Eccle. 12. 1.

*Remember thy maker in the dayes of thy  
youth.*

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*At London,*  
Printed for the widdow Per-  
rin, and are to be solde at her shop in  
Paules Church-yard, at the signe of  
the Angell.

*Anno. 1593.*

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Printed by W. B. in the shop of the  
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Ann. 1653.





## The Text.

*Ecclesiastes. 11. chap. 9. verse.*

*Reioyce O young man in thy youth, and let thy hart be merrie in thy young dayes: followe the waies of shine owne hart, and the lustes of shine eyes: But remember that for all these things thou must come to Iudgement.*



Hen I should haue preached vnder the Crosse, I mused what text to take in hand to please all, and to keepe my selfe out of danger; and musing, I could not finde any text in the Scripture that did not reprove sinne, at length I resolved vpon this, which bid, them that be voluptuous, be voluptuous still: let them that be vaine glorious, be vaine glorious still: let them that be couetous, be couetous still: let them that be drunkards, be

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drunkards still: let them that be swearers, be swearers still: let them that be wantons, be wantons still: let them that be carelesse Prelates, be carelesse still: let them that be Vsurers, be Vsurers still: but saith Salomon, *Remember thy end, that thou shalt be called to iudgement at the last for altogether.*

Eccle. 1.2.

Eccle. 12.

Eccle. 12.1.

Thys is the counsell of Salomon the wisest the liuing. What a counsel is thys for a wise man, such a one as was Salomon? In the beginning of this booke he saith: *All is vanitie*, and in the ende he sayth: *Feare God, and keepe his commandements*. In the twelfth Chapter he saith: *Remember thy maker in the daies of thy youth*: but heere he saith, *Reioyce O young man in thy youth*. Here he speaketh like an Epicure, which sayth, *eate, drinke, and be merrie*: Heere he counselles, and heere he mockes: yet not after the maner of scorner, although they deserued it, in shewing their foolishnes, as it is in the first of the Prouerbes, *I will also laugh at your destruction*. As it is also in the second Psalme, *GOD seeing vs followe our owne wayes, shall laugh*:



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laugh: the Lord shall haue them in derision. For when hee bids vs pray, we play: and when he bids vs runne, wee stand still: and when he bids vs fast, we feast, and sende for vanities to make vs sporte: then he laughes at our destruction. Therefore when *Salomon* gyueth a sharpe reproofe, and maketh you ashamed in a worde, he skoffingly byds you doe it againe, like a Schoole-maister, which beateth his scholler for playing the truant, he biddeth him play the truant againe: ô this is the bitterest reproofe of all.

But least any Lybertine shoulde misconster *Salomon*, and say that hee bids vs be merry & make much of our selues: therfore he shutteth it vp with a watchword, & setteth a bridle before his lips, and reproveth it as hee speaketh it before he goeth any further, and saith: *But remember that for all these thinges thou must come to iudgement.* But if we wil vnderstand his meaning, he meaneth whē he sayth, *Reioyce O young man, Repent ô young man in thy youth: and when hee sayth, Let thy hart cheere thee, let*

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1. Reg. 22, 15

Reue. 22, 11.

thy finnes grieue thee : for hee meaneth  
otherwise then he speaketh : hee spea-  
keth like *Michai* in the first booke of  
Kings 22. chap. *Goe vp and prosper* or  
like as *Ezechiel*, *Goe vp and serue other*  
*Gods*, or as *S. Iohn* speaketh in the Re-  
uelation, *Let them that be wicked, be wic-*  
*ked still* : But if there were no iudgment  
day, that were a merrie worlde : there-  
fore saith *Salomon*, when thou art in thy  
pleasures flaunting in the fieldes, and in  
thy braue ruffes, and amongst thy Lo-  
uers, with thy smiling lookes, thy wan-  
ton talke, thy merrie iests, and thy plea-  
sant games : *Remember for all these things,*  
*thou shalt come to Iudgement.*

Whilst the theefe stealeth, the hempo  
groweth, & the hooke is couered within  
the baite : we sit downe to eat, & rise vp  
to play, and from play to sleepe : and a  
hundreth yeres is counted little enough  
to sinne in : but how many finnes thou  
hast sette on the score, so many kindes  
of punishments shall be prouided for  
thee : how many yeeres of pleasure thou  
hast taken, so many yeeres of paine :  
howe many drammes of delight, so ma-  
nie



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nie poundes of dolour: when iniquitie hath plaied her part, vengeance leapes vpon the stage: the Comedy is short; but the Tragedy is longer: the blacke garde shall attend vpon you, you shall eate at the Table of sorrowe, and the crowne of death shall be vppon your heads, manie glistring faces shall be looking on you. And thys is the feare of sinners. When the deuill hath entised them to sinne, hee presumeth like the old Prophet in the first booke of Kings, who when he had entised the yong prophet contrary to the commaundement of God, to turne home with him, and to eate and drinke, hee cursed him for his labour, because hee disobeyed the commaundement of the Lord, and so a Lyon deuoured him by the way. The foolish Virgins thinke that their oyle will neuer be spent; So *Dina* stragled so long abroad whilst she was defloured. What a thing is this to say, Reioyce, and then repent? What a blancke, to say. Take thy pleasure, and then thou shalt come to Iudgement? It is as if hee shoulde say, steale and be hanged: steale and thou

The state of  
the wicked  
after death.

1. Reg. 13.  
Math. 25.  
Gene. 34.

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thou darest, strangle sinne in thy cradle,  
for all the wisdom in the worlde will  
not helpe thee els: but thou shalt be in  
admiration like dreamers which dreame  
strange things and know not how they  
come. He saith, *Remember iudgement*. If  
thou remember this alwaies, thou shalt  
haue little list to sinne: if thou remem-  
ber this, then thou shalt haue little list  
to fall downe to the deuill, though hee  
would giue thee all the world, and the  
glory thereof. *Salamon* sayeth, the weede  
groweth from a weede to a cockle, from  
a cockle to a bramble, from a bramble  
to a bryer, from a bryer to a thorne. Ly-  
ing breedeth periurie, periurie breedeth  
hautines of hart, hautines of hart breeds  
contempt, contempt breedeth obstinacy,  
and obstinacie bringeth forth much e-  
uill. And this is the whole progresse of  
sinne: a man groweth from a lyer to a  
theefe, from a theefe to a murtherer, &  
neuer leaueth vntill he hath searched all  
the roomes in hell, and yet is neuer sa-  
tisfied: but the more hee sinneth, the  
more he searcheth to sin: when he hath  
deceiued thee, nay, hee hath not decei-  
ued



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ued thee: as soone as he hath that he desireth, he hath not that he desireth: when he hath left fighting, he goeth to fighting againe: yet a little, and a little more, and so we flit from one sin to another.

While I preach, you heare iniquitie ingender within you, and will breake forth as soone as you are gone: so Christ Luke, 19. wept, and Ierusalem laughed: *Adam* brake one commaundement, and wee breake ten, like Children which laugh and cry, euen as if we kept a shop of vices, now this sinne, and then that, from one sinne to another. *O remember thy ende, saith Salomon, and that thou must come to iudgement.* What shal become of them that hath tried the most, but that they be condemned most? *Reioyce O young man in thy youth.* But if thou marke *Salomon*, hee harpes vppon one string, he doubles it againe, and againe, to shewe vs thinges of his owne experience, because we are so forgetful thereof in our selues, like the dreamer that forgetteth his dreame, & the swearer his swearing. So we beg of euery vncleane Spyrite, vntill wee haue bumbasted

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our selues vp to the throat, filling euery corner of our harts with all vncleanes: and then we are like the dogge that cometh out of the sineke, and maketh euerie one as foule as himselfe: therefore sayth *Salomon*, If any one will learne the way to hell, let him take his pleasure.

Me thinkes I heare the Dialogue betweene the flesh and the Spirit, the flesh which is worst speaketh first, and saith: Soule, take thine ease, eate, drink, & goe braue, lye soft, what els shouldest thou doe but take thy pleasure, thou knowst what a pleasant fellow I haue beene vnto thee, thou knowest what delight thou hast had by my meanes: but the soule cometh in, burdened with that which hath beene spoken before, and saith, I pray thee remember Iudgement, thou must giue account for all these thinges, for vnlesse thou repent thou shalt surely perrish.

No sayth the flesh, talke not of such graue matters, but tell mee of fine matters, of soft beddes and pleasant things, and talke to mee of braue pastimes, Apes, Beares, & Puppits: for I tell thee the



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the forbidden fruite is the sweetest of all fruites, for I doe not like of your telling me of Iudgement: but take thou thy Jewels, thy instrument, & all thy strings of vanitie will strike at once, for the flesh loues to be braue, & tread vpon corks, it cannot tell of what fashion to be of, & yet to be of the newe fashion.

*Reioyce O young man in thy youth.*

O this goes braue: for when wickednes hath cast hys rubs, then vengeaunce casts his spurres and his foote, and thus shee reeles, and now she tumbles, and then shee falles, therefore this progresse is ended.

Pleasure is but a spurre, riches but a thorne, glory but a blast, beautie but a flower, sinne is but an hypocrite, honnie in thy mouth, and poyson in thy stomacke; therefore let vs come againe & aske of *Salomon* in good sooth whether hee meaneth in good earnest, when he spake these words: O (saith *Salomon*,) *It is the best life in the worlde to goe braue, lye soft, and lye merrily, if there were no Iudgement.* But thys Iudgement marres all, it is like a dampe, that puts out all the

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the light, and like a boxe that marreth all the oyntment: for if this be true, we haue spunne a fayre thred, that we must aunswere for all, that are not able to answere for one.

Gene. 18.

Why *Salomon* maketh vs fooles, and maketh vs gaudes to play withall: what then, shall wee not reioyce at all? Yes, there is a godly mirth, and if we could hit on it, which is called, *be merrie and wise*. *Sara* laughed and was reprooued. *Abraham* laughed, and was not reproued. And thus much for the first part.

*But remember that for all these things thou shalt come to iudgement.*

This verse is as it were a dialogue betwixt the flesh and the spirite, as the two counsellors. The flesh which is the worst, is first, & speaketh proudly, but the spirite comes in burdened with that which hath beene spoken. The fleshe goeth laughing and singing to hel, but the spirite casteth rubs in his way, and puts him in minde of iudgement, that for all these things now endes Reioyce, & heere comes in But. If this But were not, we might reioyce still.

If



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If young men must come to iudgement for all the sports of youth : what then shall old men doe, beeing as they are nowe ? Surelie, if *Salomon* liued to see our olde men liue now as heere hee saith of young men : so hie as sin rageth, yet vengeance sits aboue it, as high as high *Babel*. Mee thinks I see a sworde hang in the ayre, by a twine thred, and all the sonnes of men labour to burst it in sunder. There is a place in hell, where the couetous Iudge sitteth, the greedie Lawyer, the gripping Land-lorde, the carelesse Bishop, the lusty youth, the wanton dames, the theefe, the robbers of the common wealth : they are punished in this life, because they neuer left sin as long as they could, while mercie was offered vnto them : therefore because they would not be washed they shalbe drowned. Now put together Reioyce, & Remember: thou hast learned to be merry, now learne to be wise : nowe therefore turne ouer a new leafe, and take a newe lesson : for now *Salomon* mocketh not as he did before. Therefore a check to thy ruffes, a check to thy cuffes, a check to thy

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thy robes, a check to thy golde, a check to your ritches, a check to your beauty, a check to your mucke, a check to your graues: woe from aboue, woe from belowe, woe to all the strings of vanitie: doost thou not now meruaile that thou hadst not a feeling of sinne? For nowe thou seest *Salomon* sayth true, thine own hart can tell that it is wicked, but it cannot amend: therefore it is hie time to amend.

2, Sam. 11.

As *Nathan* commeth to *David* after Belsebub, so commeth an accusing of conscience after sinne. Mee thinkes that euery one should haue a feeling of sin: though this day be like yesterday, & to morrow like to day, yet one day will come for all, and then woe, woe, woe, and nothing but darknesse. And though God came not to *Adam* vntill the euening, yet hee came: although the fire came not vpon *Sodome* vntill the Euening, yet it came: and so comes the Iudge, although hee be not yet come: though he haue leaden feete, he hath yron hands, the arrowe flieth and is not yet fallen, so is his wrath: the pitte is digged

Gene. 3.

Gene. 19.



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digged the fire kindled, and all thinges are made ready, and prepared against that day, onely the small sentence is to come, which will not long tarry. You may not thinke to be like to the theefe, that stealeth & is not seene: for nothing can be hid from God, and the Iudge followeth thee at the heeles: and therefore what soeuer thou art, looke about thee, and do nothing but that thou wouldest doe openly, for all thinges are opened vnto him.

Sara may not thinke to laugh, and not be seene: Gebezi may not thinke to lye, and not be knowne: they that will not come to the banquet, must stand at the doore. What, doe ye not think that God dooth not remember our sinnes which we doe not regarde? for whyle wee sinne, the score runnes on, and the Iudge setteth downe all in the table of remembrance, and hys scrole reacheth vp to heauen. Item, for lending to vsurie. Item, for racking of rents. Item, for deceiuing thy bretheren. Item, for fals-hood in wares. Item, for starching thy ruffes. Item, for curling thy hayre. Item,  
B for

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for painting thy face. Item, for selling of Benefices. Item, for staruing of soules. Item, for playing at Cardes. Item, for sleeping in the Church. Item, for prophaning the Saboth day, with a number more hath God to call to account, for e- uery one must aunswer for himselfe.

The fornicator for taking hys filthie pleasure, ô Sonne, remember thou hast taken thy pleasure, take thy punishmēt. The carelesse Prelate for murtherring so many thousand soules. The Land-lorde for getting money from his poore Te- nants by racking of his rents: See the rest, all they shall come like very sheep, when the Trompe shall sound and the Heauen and Earth shal come to iudge- ment against them: when the heauens shall vanish like a scrole, and the earth shall consume like fire, and all the Crea- tures standing against them. The rocks shall cleaue a sunder, & the Mountaines shake, and the foundation of the earth shall tremble, and they shall say to the Mountaines, couer vs, fall vpon vs and hide vs from the presence of his anger & wrath, whom we haue not cared for to offend:



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offende: but they shall not be couered and hidde: but then they shall goe the blacke way, to the snakes and serpents, to be tormented of deuils for euer. O paine vnspeakeable, and yet the more I expresse it, the more horrible it is, when you thinke of a torment passing all torments, and yet a torment passing al that, yet this torment is greater then them, and passing them all.

Imagine you see a sinner going to hell, and his Summoner gape at him, his acquaintance looke at him, the Angels shoute at him, and the Saints laugh at him, and the deuils raile at him, and many looke him in the face: and they that said they woulde liue and die with him, forsake him, and leaue him to pay al the scores. Then *Judas* woulde restore hys brybes. *Esau* would cast vp his portage. *Achan* would cast downe his golde, and *Gebezi* would refuse his gyfts. *Nabucadnezzar* would be humbler. *Balaam* wold be faithfull, and the prodigal son would be tame. Me thinks I see *Achan* running about, and crying, Where shall I hide my gold that I haue stolne, that it

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might not be seene, nor stand to appear  
for a witness against mee? And *Judas*  
running to the high Priestes, saying:  
Hold, take againe your money, I will  
none of it; I haue betrayed the innocent  
blood. And *Esau* crying for the blessing  
when it is too late, hauing sold his birth-  
right for a messe of pottage.

Woe, woe, woe, that euer wee were  
borne. O where is that *Dines* that wold  
beleue this before he felt the fire in hel,  
or that wold beleue the poorest *Lazarus*  
in the world to be better the hym-  
selfe, before that dreadfull day come,  
when they cannot helpe it if they wold  
neuer so faine, when repentaunce is too  
late? *Herod* shall then wish that he were  
*John Baptist*. *Pharaoh* would wish that  
he were *Moses*, and *Saul* would wish  
that he had been *David*. *Nabuchadnezzar*  
that he had been *Daniel*. *Haman* to  
haue been *Mardocheus*. *Esau* wold wish  
to be *Jacob*, and *Balaam* would wish hee  
might die the death of the righteous.  
Then he will say, I will giue more then  
*Ezechias*, cry more then *Esau*, fast more  
then *Moses*, pray more then *Daniell*,  
weepe



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weepe more then *Marie Magdalen*, suffer more stripes then *Paul*, abide more imprisonment then *Michai*, abide more crueltie then any mortall man would doe, that Item, *Goe ye cursed*, might be; *Come ye blessed*. Yea, I would giue all the goods in the world, that I might escape this dreadfull day of wrath and iudgement, and that I might not stand amongst them to whom it is saide, *Goe*. O that I might liue a begger all my life, and a Leaper: ô that I might endure all plagues and sores, from the top of my head to the sole of my foote, & sustaine all sicknes & griefes, that I might escape this iudgement.

The guilty conscience cannot abide of thys day. The silly sheep when she is taken will not bleate, but you may carry her and doe what you wil with her, and she will be subiect: but the swine, if she be once taken, she will roare and cry, & thinke she is neuer taken but to be slain. So of all thinges, the guilty conscience cannot abide to heare of thys day: for they know, that when they heare of it, they heare of theyr own condemnation.

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I thinke if there were a generall collection made through the whole world, that there might be no iudgement day : then God would be so rich that all the world would goe a begging, and be as a waste wilderness. Then the couetous Iudge would bring forth his bribes : the craftie Lawyer would fetch out his bagges : the Vsurer would gyue hys gaine, and the idle seruaunt would dyg vp his talent againe, and make a double thereof. But all the money in the world will not serue for one sin : but the Iudge must answer for his bribes : he that hath money, must aunswer how he came by it, and iust condemnation must come vpon euery soule of them : then shal the sinner be euer dying and neuer dead, like the *Salamander* that is euer in the fire and neuer consumed.

But if you come there, you may say as the Queene of *Saba* said of King *Salomon*, I belecue the report that I hearde of thee in mine owne Country, but the one halfe of thy wisedome was not told mee : if you came there to see what is doone, you may say, now I belecue the report



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report that was told mee in myne owne Country concerning this place, but the one halfe as nowe I feele I haue not heard of.

Now chuse you whether you wil Reioyce or Remember: whether yee will stande amongst *You blessed* or amongst *You cursed*: whether yee will enter while the gate is open, or knock in vaine when the gate is shut: whether ye will seeke the Lord whilst he may be found, or be found of him when you wold not be sought, beeing run into the bushes with *Adam* to hide your selues. Whether you will take your heauen nowe heere, & your hell thē there, or through tribulation to enter into the kingdome of God: and thus to take your hel now heere, and your Heauen then there, in the lyfe to come with the blessed Saints and Angels: so that heereafter you may leade a new life, putting on Iesus Christ and his righteousness.

FINIS.